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**No. 10.**

**DRUIDICAL TEMPLE, AVEBURY.**

This once magnificent temple is situated about five miles west from Marlborough, in Wiltshire, and in the vicinity of the remains of Stonehenge, England. Its ruins are the most gigantic and interesting of all the ancient British monuments; and in its pristine state it was of the same class for magnitude as Stonehenge, Stanton-Drèw, the Hurlers, Long Meg and her Daughters, and various other monuments in Cornwall, Scotland, Ireland, Wales, and Britany; but it surpassed all these in the number and size of its upright stones, its vallum and fosse, and its appendages.

The village of Avebury is situated in the midst of a large tract of flat country, bounded by a ridge of hills to the east, another more lofty to the south, and various inequalities to the west, all sloping in the western direction. It is encircled by a deep ditch, and a lofty vallum. Within the enclosure are some very large stones standing erect, and several others lying on the ground. At some distance south of the village are other large stones, some standing, and others prostrate; and about half a mile west of the vallum are two more, erect. Some of the houses and walls of the village are constructed with large masses of broken stones. In its original state, this great temple must have presented a singular and impressive appearance. A large flat area of ground was surrounded by a broad ditch, and a lofty vallum; the latter being raised on the outside of the former. This ridge appears to have been intended for a standing place for spectators to overlook the whole of the interior area. Immediately

within the ditch, and encompassing the whole area, was a series of large upright stones, consisting of one hundred in number. These stones were placed at the distance of twenty-seven feet from each other, and usually measured from fifteen to seventeen feet in height, and about forty feet in circumference. Within the area of this circle, the diameter of which was about 1400 feet, were two double circles, each consisting of two concentric circles, comprising the same number of stones, and displaying the same method of arrangement. Both of the exterior circles were about 466 feet in diameter, formed by thirty stones of similar dimensions, and equally distant from each other, as in the large enclosing circle. The inner ones consisted of twelve stones of like proportions, and had similar intervening spaces; and the diameter of their area was 186 feet. In the interior of the southern concentric circle was an upright stone, of larger size than any of the others; as it measured more than twenty feet in height; and within the northern one was a group of stones, which has been variously termed a nebla, niche, or cove. This was formed of three stones, placed perpendicularly, and having a large flat stone for an impost; which appears to have measured originally about seventeen feet by thirty-five. Near this, on the ground, lay a large flat stone, toward the east, or rather north-east. There were two entrances into the grand circle, one from the south-east, and the other from the south-west. These were approached by two avenues, or double rows of upright stones, extending a mile in length, and each formed by one hundred stones, placed at nearly equal distances. One of these avenues, which extended itself to Overton, had at its farther extremity a double concentric circle, of smaller dimensions than those already mentioned; the stones being placed at shorter intervals. The other division of this circle was formed of forty stones, most of which were about five feet high; and its inner portion, of eighteen stones of a larger size. The diameter of the former was 120 feet, and that of the latter forty-five. The other avenue, which extended to Beckhampton, had at its termination only a single large upright stone, which was standing a few years ago; and near it are several large

barrows. On the northern side of this avenue, at the fiftieth stone, was a group of three stones, resembling the cove already described.

In its original state, this extraordinary temple, according to Dr. Stukeley, consisted of 650 stones, exclusive of a large cromlech, about a mile to the north, the vast barrow, called Silbury Hill, and numerous others surrounding it; all apparently connected with, and belonging to, the work. Most of these, however, have been broken to pieces, by means of fire and manual labor; and the fragments appropriated to the erection of walls and houses, and the formation of roads.

It is probable that Avebury is of far greater antiquity than its more noted rival, Stonehenge. To what uses these astonishing structures were appropriated, is a question calculated to excite much speculation. We may reasonably conclude that they were the work of the aborigines of Britain; which opinion is strengthened by the fact, that numerous barrows, tumuli, roads, and other works, are to be found in their vicinity. It is well known that our British ancestors held the doctrine of the immortality of the soul; and this belief was so strong, that they burned or buried with the dead those things which were most useful or agreeable to them when alive; supposing that they would be equally so in another life; such as cups, weapons, necklaces, and animals. Innumerable specimens of such things are therefore constantly found on opening these barrows, the sacred depositories of the dead. The immense erection at Avebury was doubtless raised for national purposes; and there, perhaps, the chiefs assembled, as in parliament, to debate the affairs of the nation.

GEORGE PRYCE.

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#### FEMALE CHARACTER.

President Edwards' visit to Windsor, in September, gave him his last opportunity of seeing his sister Jerusha, whom he tenderly loved, and who, a little time before, had passed a considerable time with her friends in Northampton. She was attacked with a malignant fever in December, and on the 22d of that month died at her father's house. The uncommon strength and

excellence of her character rendered her peculiarly dear to all her relatives and friends ; and from the testimonials of her father, of four of her sisters, and of a friend of the family at a distance, written soon after her death, I have ascertained the following particulars:—She was born in June, 1710, and, on the testimony of that friend, was a young lady of great sweetness of temper, of a fine understanding, and of a beautiful countenance. She was devoted to reading from childhood, and though fond of books of taste and amusement, she customarily preferred those which require close thought, and are fitted to strengthen and inform the mind. Like her sisters, she had received a thorough education, both English and classical, and by her proficiency had justified the views of her father, and sustained the honor and claims of her sex.—In conversation she was solid and instructive beyond her years, yet at the same time was sprightly and active, and had an uncommon share of wit and humor. Her wit was always delicate and kind, and used merely for recreation. According to the rule she prescribed to another, it “constituted the sauce, and not the food, in the entertainment.” Being fond of retirement and meditation from early life, she passed much of her leisure time in solitary walks in the groves behind her father’s house ; and the richness of her mind, in moral reflection and philosophical remark, proved that these hours were not wasted in reverie, but occupied by solid thought and profitable contemplation. Habitually serene and cheerful, she was contented and happy ; not envious of others, nor desirous of admiration, not ambitious nor aspiring ; and while she valued highly the esteem of her friends, and of the wise and good, she was firmly convinced that her happiness depended, chiefly and ultimately, on the state of her own mind. She appeared to have gained the entire government of her temper and her passions, and discovered uncommon equanimity and firmness under trials, and while in difficult cases, she sought the best advice, yet ultimately acted for herself. Her religious life began in childhood ; and from that time, meditation, prayer and reading the sacred Scriptures were not a prescribed task, but a coveted enjoyment. Her sisters, who knew how much of her time she daily passed

alone, had the best reason to believe that no place was so pleasant to her as her own retirement, and no society so delightful as solitude with God. She read theology, as a science, with the deepest interest, and pursued the systematic study of the Scriptures by the help of the best commentaries. Her observance of the Sabbath was exemplary, in solemnly preparing for it, in allotting to it the prescribed hours, and in devoting it only to sacred employments; and in the solemn and rolling devotion of her mind to the duties of the sanctuary, uninter- appeared habitually to feel with David, "Hail, wood or cometh thine house for ever." Few persons attend more closely to preaching, or judge more correctly concerning it, or have higher pleasure in that which is solid, pungent, and practical. She saw and conversed with God, in his works of creation and providence. Her religious joy was, at times, intense and elevated. After telling one of her sisters, on a particular occasion, that she could not describe it, she observed to her, that it seemed to her like a streak of light shining in a dark place; and reminded her of a line in Watts' Lyrics:

"And sudden from the cleaving skies  
A gleam of glory broke."

Her conscience was truly enlightened, and her conduct appeared to be governed by principle. She approved of the best things, discovered great reverence for religion, and strong attachment to the truly pious and conscientious; was severe in her estimate of herself, and charitable in judging of others; was not easily provoked, and usually tried to excuse the provocation; was unapt to cherish prejudices, and lamented, and strove to conceal the faults of Christians.

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#### CABINET OF NATURE.

##### FALLS OF THE MONTMORENCY.

The Montmorency empties itself at the distance of about eight miles north-east of Quebec, into the great river St. Lawrence, to the coast of which it gradually descends from the elevated mountain on which it has its source. At a station called La Motte, situated on the

northern extremity of a sloping ground, its waters diffuse themselves into shallow currents, interrupted by rocks which break them into foam, and accompanied by murmuring sounds which enliven the solitude and solemn stillness prevailing throughout the surrounding forests and desolate hills. Farther down, its channel is bounded by precipitous rocks, its breadth becoming extremely contracted, and the rapidity of its current proportionably augmented. At a place called "the natural steps" there are several beautiful cascades of ten or twelve feet. These steps, which are extremely regular, have been gradually formed by the accession of waters the river receives in its progress, at the breaking up of winter, by the melting of the snows. From the middle of April to the end of May, its waters roll with increasing height and rapidity. Being powerfully impelled in their course, they insinuate themselves between the strata of the horizontal rock, vast fragments of which are detached by the rushing violence of the sweeping torrent.



On the eastern side, the bank, which is almost perpendicular, and fifty feet high, is surmounted by lofty trees. The south-west bank rises beyond the steps, and terminates in a precipice. On the opposite side, the bank is regular, and of a singular shape, resembling the ruin of an elevated wall. The trees by which the banks are

enclosed, united with the effect produced by the foaming currents, and the scattered masses of stone, form a scene wild and picturesque. The stream now taking a southern direction, is augmented in its velocity, and forms a grand cascade interrupted by huge rocks. A quarter of a mile further down a similar effect is produced. After exhibiting an agreeable variety through its course, the river is precipitated, in an almost perpendicular direction, over a rock two hundred and fifty feet in height. Wherever it touches the rock it falls in white clouds of rolling foam; and, beneath, where it is propelled with uninterrupted gravitation, it forms numerous flakes, like wool or cotton, which are gradually protracted in the descent, until they are received into the boiling profound abyss beneath.

The effect from the summit of the cliff is awfully grand, and truly sublime. The prodigious depth of the descent of the waters of this surprising fall; the brightness and volubility of their course; the swiftness of their movement through the air; and the loud and hollow noise emitted from the basin, swelling with incessant agitation from the weight of the dashing waters, forcibly combine to attract the attention, and to impress the mind of the spectator with sentiments of grandeur and elevation. The clouds of rising vapor, which assume the prismatic colors, contribute to enliven the scene. They fly off from the fall in the form of a revolving sphere, emitting with velocity pointed flakes of spray, which spread in receding, until they are interrupted by the neighboring banks, or dissolved in the atmosphere.

The breadth of the fall is one hundred feet; and the basin, which is bounded by steep cliffs, forms an angle of forty-five degrees. When viewed from the beach, the cataract is seen, with resplendent beauty, to flow down the gloomy precipice, the summit of which is crowned with woods. The diffusion of the stream, to the breadth of fifteen hundred feet, and the various small cascades produced by the inequalities of its rocky bed, on its way to the river St. Lawrence, display a very singular and pleasing combination.

# **HISTORICAL AND PHYSICAL GEOGRAPHY OF THE HOLY LAND—No. III.**

Another division of the Holy Land took place after the death of Solomon, when ten tribes revolted from Rehoboam, and erected themselves into a separate kingdom under Jeroboam. This was called the kingdom of Israel, and its metropolis was Samaria. The other two tribes of Benjamin and Judah, continuing faithful to Rehoboam, formed the kingdom of Judah, whose capital was Jerusalem. But this division ceased on the subversion of the kingdom of Israel by Shalmaneser king of Assyria, after it had subsisted two hundred and fifty-four years, from the year of the world 3030 to 3283. (B. C. 717.)

In the time of Jesus Christ, the whole of this country was divided into four separate regions, viz. Judæa, Samaria, Galilee, and Peræa, or the country beyond Jordan.

I. **JUDÆA.**—Of these regions, Judæa was the most distinguished, comprising the territories which had formerly belonged to the tribes of Judah, Benjamin, Simeon, and part of the tribe of Dan. The southern part of it was called Idumæa, and it extended westward from the Dead Sea to the Great (or Mediterranean) Sea. Its metropolis was Jerusalem, of which a separate notice will be found in a subsequent number: and of the other towns or villages of note contained in this region, the most remarkable were Arimathea, Azotus or Ashdod, Bethany, Bethlehem, Bethphage, Emmaus, Ephraim, Gaza, Jericho, Joppa, Lydda, and Rama.

II. **SAMARIA.**—This division of the Holy Land derives its name from the city of Samaria, and comprises the tract of country which was originally occupied by the two tribes of Ephraim and Manasseh within Jordan, lying exactly in the middle between Judæa and Galilee; so that it was absolutely necessary for persons, who were desirous of going expeditiously from Galilee to Jerusalem, to pass through this country. This sufficiently explains the remark of St. John (iv. 4.) The three chief places of this division noticed in the Scriptures are, Samaria, Sichem or Schechem, and Antipatris.

III. **GALILEE.**—This portion of the Holy Land is very frequently mentioned in the New Testament; it



exceeded Judæa in extent, but its limits probably varied at different times. It comprised the country formerly occupied by the tribes of Issachar, Zebulun, Naphtali, and Asher, and part of the tribe of Dan; and is divided by Josephus into Upper and Lower Galilee. Upper Galilee abounded in mountains; and, from its vicinity to the Gentiles who inhabited the cities of Tyre and Sidon, it is called *Galilee of the Gentiles* (Matt. iv. 15.) and the *coasts of Tyre and Sidon*, (Mark vii. 31.) The principal city in this region was Cæsarea Philippi, through which the main road lay to Damascus, Tyre, and Sidon. Lower Galilee was situated in a rich and fertile plain between the Mediterranean Sea and the lake of Genesareth; and, according to Josephus, this district was very populous, containing upwards of two hundred cities and towns. This country was most honored by our Saviour's presence. The principal cities of Lower Galilee, mentioned in the New Testament, are Tiberias, Capernaum, Chorazin, Bethsaida, Nazareth, Cana, Nain, Cæsarea of Palestine, and Ptolemais.

IV. *PERÆA*.—This district comprised the six following provinces or cantons, viz. Abilene, Trachonitis, Ituræa, Gaulonitis, Batanea, and Peræa, strictly so called, to which some geographers have added Decapolis. (1.) *ABILENE* was the most northern of these provinces, being situated between the mountains of Libanus and Antilibanus, and deriving its name from the city Abila. It is one of the four tetrarchies mentioned by Saint Luke. (iii. 1.) (2.) *TRACHONITIS* was bounded by the desert Arabia on the east, Batanea on the west, Ituræa on the south, and the country of Damascus on the north. It abounded with rocks, which afforded shelter to numerous thieves and robbers. (3.) *ITURÆA* anciently belonged to the half tribe of Manasseh, who settled on the east of Jordan: it stood to the east of Batanea and to the south of Trachonitis. Of these two cantons Philip the son of Herod the Great was tetrarch at the time John the Baptist commenced his ministry. (Luke iii. 1.) It derived its name from Jetur the son of Ishmael, (1 Chron. i. 31.) and was also called Auranitis from the city of Hauran. (Ezek. xlvii. 16, 18.) (4.) *GAULONITIS* was a tract on the east side of the lake of Genesareth

and the river Jordan, which derived its name from Golan or Golan the city of Og, king of Bashan. (Josh. ix. 8.) This canton is not mentioned in the New Testament. (5.) BATANEA, the ancient kingdom of Bashan, was situated to the north-east of Gaulonitis: its limits are not easy to be defined. It was part of the territory given to Herod Antipas, and is not noticed in the New Testament. (6.) PERÆA, in its restricted sense, includes the southern part of the country beyond Jordan, lying south of Ituræa, east of Judæa and Samaria; and was anciently possessed by the two tribes of Reuben and Gad. Its principal place was the strong fortress of Machærus, erected for the purpose of checking the predatory, incursions of the Arabs. This fortress, though not specified by name in the New Testament, is memorable as the place where John the Baptist was put to death. (Matt. xiv. 3—12.) The canton of DECAPOLIS (Matt. iv. 25. Mark v. 20. and vii. 31.) which derives its name from the ten cities it contained, was part of the region of Peræa. Concerning its limits, and the names of its ten cities, geographers are by no means agreed: among them, however, we may safely reckon Gadara, where our Saviour wrought some miracles, and perhaps Damascus, chiefly celebrated for the conversion of Saint Paul, which took place in its vicinity.

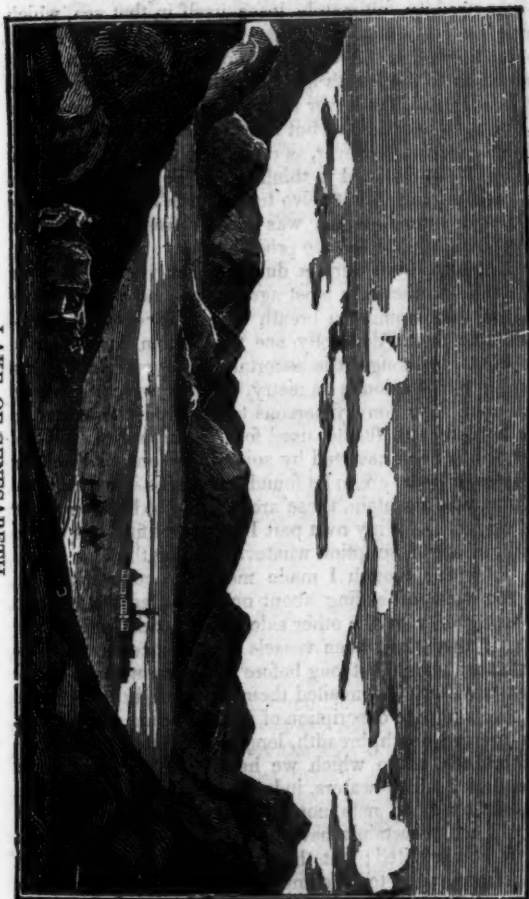
Of the whole country thus described, JERUSALEM was the metropolis during the reigns of David and Solomon; after the secession of the ten tribes, it was the capital of the kingdom of Judah, but during the time of Christ, and until the subversion of the Jewish polity, it was the metropolis of Palestine.

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#### THE LAKE OF GENESARETH AND THE TOWN OF TIBERIAS.

This most picturesque sheet of water, which, with that of the Dead Sea, may be considered as the two principal lakes in the Holy Land, would appear to owe its visible origin to the waters of Jordan, which flow from Lebanon, a mountain of great altitude and grandeur, to be seen in the back ground to the north, capped with snow. Through this lake, the Jordan pushes its course,

LAKE OF GENESARETH.



marked by a strong current, and leaving it at the southern extremity, ultimately loses itself in that sea, which may be calculated at eighty or perhaps one hundred miles beyond it. A variety of opinions have been entertained as to the length and breadth of this water, which, it is singular, has never at any one period of time been accurately ascertained, but merely conjectured from eyesight. So far, however, as could be judged, from a view taken, I am inclined to think it may be about five miles in breadth, and from twelve to fifteen in length. I stripped and bathed, which was most refreshing, after the overpowering heat of the preceding day, and the torture experienced from vermin during the night. The water is fresh—to the taste most agreeable; and as there was not at this moment a breath of air, I could at a considerable depth distinctly see the bottom covered with pebbles. Although it is ascertained, beyond doubt, that during our Saviour's ministry, vessels were known to sail upon it, to convey persons to and from the towns on its borders, and further used for the purpose of fishing; yet, it has been asserted by some travellers, that neither vessels or boats are to be found, while this is opposed by others, who maintain, these are actually to be seen about its shores. For my own part I could not find one single bark, of any description whatever, during the time I was at Tiberias; though I made most particular inquiries, in the view of sailing about on its sacred waters, and crossing over to the other side. Now, this leads me to ask, if there had been vessels in existence, how comes it that we should not long before this moment have heard that travellers had availed themselves of these, in order to give a minute description of so interesting a lake, with its precise depth, breadth, length, and other objects of importance, as to which we have been kept hitherto in the dark? The waters, indeed, contain fish, which are caught by small nets, not used however in boats, which would most certainly have been the case, had any such craft now existed; but they are cast out in the lake by fishermen, and, to accomplish this, they walk into it a short distance from shore. It is almost unnecessary to remind the reader, that this particular sea, and neighborhood, as it is termed in gospel history, were places

honored above all others, with the presence of Christ. It was here that he embarked in a ship to go to different places about its borders, in prosecution of errands of mercy; and here it was from which he instructed the multitude, who had assembled on the shore; here a great miracle was accomplished in an extraordinary draught of fishes into ships, when "he spoke and it was done;" that he walked on its waters under the cloud of night; removed the apprehension of his disciples during raging storms, bringing conviction to their minds, that "of a truth he was the Son of God;" and it was on these shores also that he called upon the humblest of individuals to leave their occupations and follow him: and was instantly obeyed, by their abandoning every thing, to be witnesses of his wonderful works, and to be sent forth ambassadors of his kingdom. No vestiges are to be seen of the cities about this lake, which had been so peculiarly honored with his presence, such as Chorazin, Bethsaida, and Capernaum, whose inhabitants were astonished at his doctrine, when he taught as a person in authority. The last of these, revelation has pointed to us as specially distinguished by the appellation of, his own city, and from the observation, that it had been "exalted to heaven," there is every reason to conclude, it must have been one of considerable extent and importance. The holy joy and delight I experienced in beholding the prodigious grandeur of the whole scenery spread around this lake, and contemplating those wonderful acts which had been accomplished upon the bosom of its sanctified waters, I am utterly unable to convey an accurate idea of, to the mind of the reader. The city of Tiberias is inclosed with walls, and about three quarters of a mile in circumference. At this moment there was a rippling red sky resembling the purest gold, a warm sun just on the eve of setting, smoke ascending in an undeviating upright direction from the houses, the shades of night gently approaching, the still water smooth as glass, and slightly veiled by a chain of mountains on the other side. A glimpse of the pale moon, that emblem of beauty, and glorious lamp of night, was beheld watching, as it were, the close of day, to illuminate benighted worlds, and the lake itself appeared

as in the bottom of a bowl. A solemn stillness spread all around this magnificent scenery. Arab shepherds were directing their steps towards the village with flocks. The husbandman lingering on his return home from finishing the toils of the day, and every object gave an animation to the scene that never can be properly described. In addition to a recollection of all those glorious events which occurred throughout this once favored country, and upon its waters, that were even trodden by those sacred feet of the Redeemer of a guilty world, who proclaimed glad tidings of salvation, and accomplished miracles, to be handed down to the latest period of time, in confirmation of his divinity, I say, the beauty of the scene in addition to these unparalleled facts, could not fail to stamp on the mind of any spectator, who was a believer in the Gospel, sentiments of deep and lasting impression.—*Rae Wilson's Travels.*

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**CIRCLE OF THE SCIENCES, WITH SUITABLE REFLECTIONS.**

ASTRONOMICAL SKETCHES—NO. XVI.

**THE PLANETARY WORLD.**

The study of nature's works, although in every part highly interesting and profitable, is no where so sublimely interesting and profitable, as in that department which contemplates the spangled heavens, and regards those glimmering spots that bestud the sky; some, as immense globes of heat and light; others, as worlds like our own covered with verdure, and filled with inhabitants. Of all sciences, astronomy, is the most sublime; is best calculated to give energy, elevation, and expansion to the mental powers. It is a just remark, that the mind becomes assimilated to the objects of its contemplation. If these are low and groveling, the mind will be correspondingly degraded. If they are noble and elevated, it will partake of their elevation. In other departments of science where material objects are concerned, comparatively small portions of matter are regarded as wholes, and smaller subdivisions as parts.

In astronomy, systems are regarded as wholes, and worlds as parts. Vast as the subject is, it falls within

the limits of human comprehension. Where then, in the whole field of science, can be found so grand a theme, so sublime a subject for contemplation, as that which astronomy affords? Where, short of Him, who made and presides over all, can the mind light upon objects, so nobly calculated to call forth its highest efforts, to awaken every faculty, to summon up all its energies; almost to sever its connexion with the petty interests of this little world, and give it a buoyancy to rise, till kingdoms and empires and the earth itself, dwindle to a point? I do not say, that the mathematical principles, by which the motions of the heavenly bodies are investigated, and by which the laws that regulate them are ascertained, have in themselves any peculiar tendency of this kind; though in their application they certainly have; and it cannot fail to excite the liveliest admiration, that, standing upon this earth, the astronomer can determine with precision the revolutions, rotation, velocities, periodical times, distances, magnitudes, and densities of worlds, hundreds of millions of miles distant.

To one unacquainted with the subject, all this may at first view, seem a mere chimera of the brain; and he may be induced to regard the facts which astronomers assert, as nothing better than vague conjecture. But in this he is essentially mistaken. They arrive at their conclusions by a process no less certain, than that which guides the mere arithmetician in the solution of a problem in simple proportion. All this could never be accomplished, unless there were an astonishing regularity, uniformity, and simplicity in the laws of nature.— This subject too may serve to show, with what exalted faculties man has been endowed by his Creator; may well excite the student to persevering diligence in the pursuit of his investigations; and ought to remind all of the importance of assiduously cultivating, according to their opportunities, the powers which have been so richly bestowed upon them.

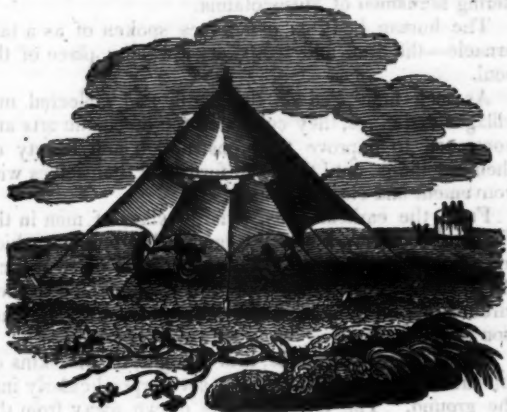
But let us turn to actual phenomena, and facts that have been discovered. Look at yonder luminous point in the heavens. It is larger, and shines with steadier and brighter lustre than others around it. It is the planet Jupiter. Let your imagination take wings and

soar away some hundreds of millions of miles, and light upon it. It is a world almost fourteen hundred times as large as the globe we inhabit. What now has become of the earth we were accustomed to consider so enormous a body? It has vanished; or is dimly seen among the smallest stars. The sun has lost more than half his magnitude, and shines with diminished splendor. Other stars, and other planets, perhaps belonging to our system, which the utmost stretch of human invention has not been able to discover, now present themselves to view. Thus you may in imagination wander from planet to planet till you have surveyed the whole solar system, embracing an extent of thirty-six hundred millions of miles, and a space of more than ten thousand millions of miles in circuit, comprising, according to actual discoveries, thirty globes, or worlds, four of which are immediately larger, and one of which is more than a million times larger than the earth; and, after all, what have you seen? An atom, a speck, a mere point in the immensity of nature's works. Other suns, centres, in all probability, of other systems, in number exceeding all calculation yet remain unsurveyed. That the greatest diameter of the earth's orbit, which is one hundred ninety-four millions of miles, is but a point, when compared with the distance of the nearest fixed star, is capable of the most perfect demonstration; and it is scarcely less certain, that stars have been discovered four hundred and ninety-seven times the distance of one of these. And since every improvement in the telescope, which has enabled the astronomer to penetrate farther into the immensity of space, has unveiled new clusters of worlds, it can hardly be called a bold presumption to say, that there is no limit to their number. So that, if we should be placed upon the remotest star that has ever been discovered, others would rise to view, as far beyond; and could we make such a remove once a second, during a life of an hundred years, we should just enter the vestibule of creation.

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To suppose that there is any way of preaching the cross so as not to offend the world, is to know nothing of the subject.—*Cecil*.



**ANCIENT DWELLINGS.****THE TENTS USED BY THE ANCIENTS.**

It is supposed, men at first found shelter beneath shady trees and in clefts of rocks; and subsequently in caves of the earth. Even to this day, the inhabitants of Mount Taurus live in caves, and the wandering shepherds of Arabia Petrea where they cannot find caves, content themselves with the protection afforded by rocks and trees. Caves in the East are numerous, and many of them afford large, dry, and convenient dwellings.

The first dwellings constructed by the art of man, are said to have been made of large branches of trees fixed in the ground, bound together at the top, and covered with other branches, reeds, leaves, &c. We are told the tabernacles, huts and lodges were built in this manner. They were at first made so low that a person could not stand erect in them, but were subsequently built higher. They served to protect their inmates from the heavy dews and coldness of the night, as well as from the excessive heat of mid-day.

Tabernacles were in use after more commodious dwellings had been erected. They were sometimes constructed from necessity, sometimes for pleasure and

convenience. In the warm season of the year, they are still occasionally used among the Nomades or wandering herdsmen of Mesopotamia.

The human body is sometimes spoken of as a tabernacle—the frail and temporary dwelling place of the soul.

As men multiplied on the earth, and collected into villages and cities, they cultivated the mechanic arts and continued to improve the construction and beauty of their dwellings, until they had furnished themselves with convenient and elegant houses.

From the earliest ages, a large class of men in the Eastern countries, have been engaged in pursuits which led them to change frequently their places of residence. As permanent dwellings were not well adapted to their circumstances, their ingenuity led them to the construction of tents.

These were first made, it is thought, of the skins of animals fastened to a long pole set perpendicularly into the ground. The covering was drawn away from the bottom of the pole so as to form a small, round dwelling. Subsequently tents were made oblong and larger, and cloth was substituted for skins. Tents were first invented in the family of Jabal; Gen. iv. 20. Some of the tribes of Arabia, have long been known to live in tents. They have two kinds, the larger and the smaller ones. The latter are constructed with three poles and covered with a cloth manufactured of wool and camels' hair. The covering of the larger tents is made of goats' hair and is black. It is sustained by seven or nine poles. The longest poles, three in number, are 8 or 10 feet in length, and, when set perpendicular in the ground, form the middle row. The others are set up on each side of this row.

The interior of the large tents is divided by curtains into three apartments. The inner is appropriated to females. The next or middle one, is occupied by the males, and the exterior by the servants, and, in the night, by the young animals.—The more wealthy exclude the animals from the servants' apartment.

The bottom of the tents is covered with mats or carpets, upon which the inmates sit. The fire is kindled in

an excavation of the earth, around which several stones are placed.

These dwellings are easily moved, and are, therefore conveniently adapted to the circumstances of those wandering tribes whose occupation leads them to different parts of the country. When they wander from one place to another, they take their tents with them, and when they stop, erect them again. This they call pitching their tents.

The Arabians when practicable chose to pitch their tents on a hill so as to form a circular encampment. A collection of black tents thus arranged is said to present a pleasing appearance to the distant traveller. This beautifully illustrates the passage in Canticles, i, v.—“I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar” (a place in Arabia Petrea) “as the curtains of Solomon.” At night the flocks and herds, gathered into the space within the tents, and were watched by the dogs, and alternately by the shepherds. See Job, xxx. 1, and Isa. lvi. 9—11.

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#### THE PURSUIT OF KNOWLEDGE UNDER DIFFICULTIES;

ILLUSTRATED BY ANECDOTES.

Application of Examples. Early Age of Great Men. Short Term of their Lives. Newton; Gregory; Torricelli; Pascal; Cowper.

We do not quote names as those of individuals, the single or chief peculiarity in whose history is, that they commenced life in a low station, and ended it in a high, or a higher, one. If it were our object to exemplify either the freaks of fortune in lifting humbly-born men to the upper places of society, or that particular sort of talent or dexterity in men themselves, which fits them to battle with fortune, and in either way to elevate themselves to conspicuous stations, as it were in spite and mockery of all her endeavors to keep them down—it would be easy to bring together an assemblage of far more extraordinary and surprising instances than any we have yet noticed, of such good luck or persevering and triumphant ambition. But our business is not either with mere luck, or mere ambition,—at least in the worldly acceptance of that term. If some of the individuals we

have mentioned have risen to great wealth or high civil dignities, it is not for this that we have mentioned them. We bring them forward to show that neither knowledge, nor any of the advantages which naturally flow from it, are the exclusive inheritance of those who have been enabled to devote themselves entirely to its acquisition from their youth upwards. We shall have occasion to show this still more strikingly, when we come to trace the history of some of those powerful minds, *whose very education has been actually their own work*,—who, without even the assistance of a master, any how obtained, are recorded to have made themselves learned scholars, or able philosophers, or accomplished artists.

Considerable as are the disadvantages which those persons have to contend with who begin their acquaintance with books only late in life, it ought not to be forgotten, on the other hand, that all the chances of the race are not against them. The time they have lost, and are anxious to redeem, of itself gives a stimulus that will make up for many disadvantages. Then, although they have not yet learned much from books, they have nevertheless learned of necessity a great deal from other sources; and they come to their studies, too, with faculties, which, if not quite so pliant as those of childhood, have much more vigor and comprehension. And as for the comparative shortness of the space which they may reasonably count upon as being still left to them for their new pursuit, after the years they have already spent, as it were, in sleep, we would remark that in a right view of the subject, this is truly a little matter.

Between the ultimate point of discovery, and the place we now occupy on the ascent towards it, the steps are so inconceivably many, as, with regard to us, that they may be most truly described as interminable. So far as we have experience, or can conceive, of knowledge, it is an expanse ever widening before us and around us. Its horizon seems not only always as distant as ever, but always becoming more distant the more we strive to approach it. For every one discovery is merely the opening of a road to other discoveries; and the lifting of us at the same time to a new eminence, from which we see a broader domain than before, both

of the known and of the unknown. It is the attainment of a comparatively small portion of knowledge only, that even the longest life can compass; and the shortest is sufficient for the attainment of some portion. In other words, the pleasure belonging to the acquisition of knowledge is one which all may enjoy who choose, let the time of life at which they commence the pursuit of it be what it may. In so far, therefore, as we are to be allured by this temptation, it matters not, as we have said, whether we find ourselves in the morning or in the evening of our days, when we would yield ourselves up to its influence. If we were even certain that we had but a few years longer to live, it would still offer, for what leisure we could spare from other duties, the most delightful as well as the most ennobling of all occupations.

Such considerations we would address to the generality of those whose attention may not have been attracted to literature till late in life. But even to him who feels within himself the ambition, and something of the power, of high intellectual achievement, and only regrets that so many of his years have been lost in other pursuits before he has had any opportunity of turning to this, we would say that the field in which he longs to distinguish himself is still open for his admission, and its best prizes waiting to be won by him, if only his ardor and courage do not fail. When there is a real superiority of faculties, it is wonderful how much has often been accomplished even in a very few years devotedly given to the pursuit of eminence. Some of the greatest men that ever lived have either died early, or might have done so for their fame. NEWTON himself had completed many of his grand discoveries, and laid the foundation of all of them, before he had reached his twenty-fifth year; and, although he lived to a great age, may be said to have finished all that was brilliant in his career at the early period of forty-five. After this, it has been remarked, that he wrote nothing, except some further explanations and developements of what he had previously published. But to go to other great names: JAMES GREGORY, the celebrated inventor of the reflecting telescope, was suddenly struck blind in his thirty-seventh year, while observing the satellites of Jupiter,

and died a few days after. TORRICELLI, the famous discoverer of the barometer, who had deservedly acquired the reputation of being in every respect one of the greatest natural philosophers of his time, after the world had lost the illustrious Galileo, died at the age of thirty-nine. PASCAL, who first showed the true use and value of Torricelli's discovery, and who has ever been accounted, for his eminence both in science and in literature, one of the chief glories of France, as he would have been of any country in which he had appeared, was cut off at the same early age. Nay, in his case, the wonder is greater still; for he passed the last eight years of his life, as is well known, in almost uninterrupted abstinence from his wonted intellectual pursuits. Under the influence of certain religious views, operating upon a delicate and excitable temperament, and a frame exhausted by long ill-health and hard study, he, most mistakenly, conceived these pursuits to be little better than an abuse of his time and faculties—as if it were criminal in man to employ those powers which his Creator has given him, in a way so well fitted to purify and elevate his nature, and to fill him with sublimer conceptions, both of the wonderful universe around him, and of the Infinite Mind that formed it. It ought not to be forgotten, however, that it was during this period of depression and seclusion that he wrote and published his celebrated 'Provincial Letters,' an attack upon the casuistry of the Jesuits, which, strange to say, is a work not only distinguished by all that is admirable in style and reasoning, but abounding in the most exquisite wit and humor, which the splendid enthusiast intermingles with his dexterous and often eloquent argumentation, apparently with as much light-heartedness, and as natural an ease, as if he had been one the flow of whose spirits had scarcely yet known what it was to be disturbed either by fear or sorrow. So false a thing, often, is the show of gayety—or rather so mighty is the power of intellectual occupation—to make the heart forget for the time its most prevailing griefs, and to change its deepest gloom to sunshine. Thus, too, it was that COWPER owed to his literary efforts almost the only moments of exemption he enjoyed from a depression of spirits extremely similar, both in its

origin and effects, to that under which Pascal labored; and, while the composition of his great poem, 'The Task,' and his translations of the Iliad and Odyssey, suspended even for months and years the attacks of the disease, his inimitable 'John Gilpin,' for a shorter interval, absolutely transformed his melancholy into riotous merriment. Cowper affords us also another example of how much may be done in literature, and in the acquirement of a high name in one of its highest departments, even by the dedication to it of only a comparatively small portion of a life-time. He had received a regular education; but after leaving school threw away the next twenty or thirty years of his life almost in doing nothing. When the first volume of his poems appeared, the author was above fifty years old; and it was after this that all his more celebrated pieces were written—and that, too, although the eighteen years that intervened before his death were, in regard to both his body and mind, little better than "a long disease." Many other poets, likewise, whose names are imperishable, have had but a brief term of life allowed them in which to achieve their fame.

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#### YOUNG LADIES' GARLAND.

Written for the Monthly Repository and Library of Entertaining Knowledge.

#### TO YOUNG FEMALES.

The increasing privileges which an age of high illumination have conferred upon our sex, exceedingly heighten their responsibilities. Formerly, to be "faithful over a *few things*" was all that their limited sphere required; now, they are both qualified and expected to be made "rulers over *many things*." The treasures of their own minds are revealed to them, and they are summoned forth as laborers in the wide field of benevolence.

The temple of science is no longer inaccessible to the foot of woman. From its pavilion whence with Moslem jealousy she was for ages excluded, a voice addresses her—"enter in, and live." Of treasures, which had been from ancient times accumulating, yet strictly sealed from her eye, she is invited to partake.

It remains to be proved, in what manner this invitation will be received, this admission valued. Will she loiter

at the threshold of this magnificent temple? Will she amuse herself in its courts, by gathering the brief flowers that spring up where there is "no deepness of earth?" Will she just enter the gate, and proclaim with the shrillness of vanity, her own initiation, her own proficiency in the mysteries of knowledge? Or will she press to its innermost shrine, among those true-hearted, and meek-souled worshippers, whose "candle goeth not out by night?"

*Young Females*, these interrogatories are emphatically for you. With you—it is the time of culture, the day of hope. Suffer not the allurements of dress, the gayeties of amusement, the temptations of indolence, to prevent your oblation on the altar of wisdom. Come, while the dews of morning are fresh about you. The meridian sun may absorb your vigor, or find you toiling in different and more sterile fields. May you not be constrained to adopt the lamentation, "mine own vineyard have I not kept."

A time will come, should your days be prolonged, when life may seem like a "twice told tale," when the *present* and the *future*, disrobed of novelty, the mind will turn for its enjoyment to the *past*. Lay then a deep foundation, and collect a store of imperishable fruits for this season of retrospection. Convinced that "knowledge is power," seek it, when it may be best obtained, and so use it, that all within the sphere of your influence, may be prompted by your example to the attainment of mental and moral excellence, to the pursuit of "glory, honor, immortality, eternal life."

HARTFORD, Feb. 21, 1832.

L. H. S.

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#### DEPARTMENT OF NATURAL HISTORY.

##### SERPENT TRIBE—THE BOA.

Boa, is the name of a genus of reptiles belonging to Cuvier's tribe of *serpents* proper; having the tympanic bone or pedicle of the lower jaw moveable, which is itself almost always suspended to another bone analogous to the mastoid, attached to the skull by muscles and ligaments, which contribute to its mobility. The branches of this jaw are not united, and those of the upper jaw



THE BOA.



are attached to the intermaxillary bone only by ligaments, so that these animals can dilate the mouth sufficiently to swallow bodies larger than themselves. Their palatic arches partake of this mobility. In the species of this tribe not possessed of venom, the branches of the upper and lower jaw, throughout their entire length, as well as the palate bones, are armed with pointed, recurved, solid and permanent teeth, forming four nearly equal rows above, and two below.—The genus *boa* comprises all those serpents which, in addition to the preceding characters, have the *scuta* on the under part of the tail single; a hook on each side of the vent; the tail prehensile; the body compressed and largest in the middle, and with small scales, at least on the posterior part of the head.—The species properly belonging to this genus are among the largest of the serpent tribe, some of them, when full grown, being 30 and even 40 feet long. Though destitute of fangs and venom, nature has endowed them with a degree of muscular power which renders them terrible. Happily, they are not common in situations much frequented by mankind, but are chiefly found in the vast marshy regions of Guiana, and other hot parts of the American continent. Although sufficiently active when fasting or hungry, they become very sluggish and inert after having gorged their prey, at which time they are most easily destroyed. In order to obtain their food, the *boæ* of largest size attach themselves to the trunk or branches of a tree, in a situation likely to be visited by quadrupeds for the sake of pasture or water. There the serpent swings about in the air, as if a branch or pendent of the tree, until some luckless animal approaches; then, suddenly relinquishing its position, swift as lightning he seizes the victim, and coils his body spirally round its throat and chest, until, after a few ineffectual cries and struggles, the animal is suffocated, and expires. In producing this effect, the serpent does not merely wreath itself around its prey, but places fold over fold, as if desirous of adding as much weight as possible to the muscular effort: these folds are then gradually tightened with enormous force, and speedily induce death. The animals thus destroyed by the larger *boæ* are deer, dogs, and even bullocks. The prey is

then prepared for being swallowed, which the creature accomplishes by pushing the limbs into the most convenient position, and then covering the surface with a glutinous saliva. The reptile commences the act of deglutition by taking the muzzle of the prey into its mouth, which is capable of vast extension; and, by a succession of wonderful muscular contractions, the rest of the body is gradually drawn in, with a steady and regular motion. As the mass advances in the gullet, the parts through which it has passed resume their former dimensions, though its immediate situation is always betrayed by external protuberance.—As already mentioned, the species of *boa* are peculiar to the hot parts of South America, though nothing is more common than the error of confounding the great serpents of India, Africa, &c. with the proper *boa*. According to the researches of Cuvier, all the *boæ*, at present well determined, are natives of the new continent. The great serpents of the old continent belong to the genus *python*. It is nevertheless true, that Pliny has spoken of the huge serpents of India, and afterwards of large serpents of Italy, which were called *boæ*, thus named from the circumstance of their being at first fed with cow's milk.—Among the most celebrated species is the *boa constrictor*, distinguished by a large chain, formed alternately of large, blackish, irregular hexagonal spots, with pale, oval spots, notched at their two extremities, along the back. This is the largest species, and is usually confounded, by casual observers, with the *python Tigris* of the old world. The *Boa cenchris*, and the *Boa scytale*, *et musina*, attain to nearly an equal size with the *constrictor* (from 20 to 30 feet long,) and are all natives of the torrid and marshy regions of America. The other species are of smaller size, and some do not much exceed that of the largest common snakes. We cannot reflect upon the natural history of these great reptiles, without being struck with their peculiar adaptation to the situations in which they are commonly most abundant. In regions bordering on great rivers, which, like the Orinoco, &c. annually inundate vast tracts of country, these serpents live securely among the trees with which the soil is covered, and are capable of enduring very protracted

hunger without much apparent suffering or diminution of vigor. Noxious as such districts are to human life, they teem with a gigantic and luxuriant vegetation, and are the favorite haunts of numerous animals, preyed upon, and, to a certain degree, restricted in their increase, by the *boæ*. As their prey come within their reach, they require no deadly apparatus of poison to produce their destruction, since nature has endowed them with muscular strength surpassing that of almost every other creature, in proportion to their size. Once fairly involved in the crushing folds of the *constrictor*, the strength of the strongest man would not prove of the slightest avail; indeed, from the ease with which larger and more powerful creatures are put to death by these serpents, it is evident that any number of unarmed men would act very unwisely to provoke a combat with enemies endowed with powers of such dreadful energy.

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#### VEGETABLE SUBSTANCES—THE COW TREE.

Mr. Humboldt, in his Personal Narrative gives the following account of this wonder of the vegetable world.

Amid the great number of curious phenomena which have presented themselves to me in the course of my travels, I confess there are few that have so powerfully affected my imagination, as the aspect of the *cow tree*—Whatever regards corn, inspires an interest, which is not merely that of the physical knowledge of things, but is connected with another order of ideas and sentiments. We can scarcely conceive how the human race could exist without farinaceous substances, and without that nourishing juice which the breast of the mother contains, and which is appropriated to the long feebleness of the infant. The amylaceous matter of corn, the object of religious veneration among so many nations, ancient and modern, is diffused in the seeds and deposited in the roots of vegetables—milk, which serves us as an aliment, appears to us exclusively the produce of animal organization. Such are the impressions we have received in our earliest infancy; such is also the source of that astonishment which seizes us at the aspect of the tree just described. It is not here the solemn shades of

forests, the majestic course of rivers, the mountains wrapped in eternal frosts, that excite our emotion. A few drops of vegetable juice recall to our minds all the powerfulness and fecundity of nature. On the barren flank of a rock grows a tree with coriaceous and dry leaves. Its large woody roots can scarcely penetrate into the stone. For several months of the year not a single shower moistens its foliage. Its branches appear dead and dried; but when its trunk is pierced, there flows from it a sweet and nourishing milk. It is at the rising of the sun that this vegetable fountain is most abundant. The blacks and natives are then seen hastening from all quarters; furnished with large bowls to receive the milk, which grows yellow, and thickens at its surface. Some employ their bowls under the tree itself, others carry the juice home to their children. We seem to see the family of a shepherd, who distributes the milk to his flock.

I have described the sensation which the cow tree awakes in the mind of the traveller, at the first view. In examining the physical properties of animal and vegetable products, science displays them as closely linked together; but it strips them of what is marvellous, and perhaps also of a part of their charms, of what excited our astonishment. Nothing appears isolated, the chemical principles that were believed to be peculiar to animals are found in plants, a common chain links together all organic nature.

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#### NOTICES OF RECENT PUBLICATIONS.

*Life of Sir Isaac Newton, by Dr. Brewster. Being the twenty-sixth number of Harper's Family Library.*

Few species of writing are more attractive than Biography, and of late years, few have been more popular. So eager is the general curiosity to learn every thing calculated to throw light upon the characters of those who have been distinguished among their fellow men, that none who have filled any space in the public eye are suffered to pass away with their history unrecorded. Nor is the death of the individuals a necessary preliminary. We have the lives of heroes, orators and statesmen who are still in the midst of their usefulness. Still ready to lead our armies to victory, still able to charm our senates with their eloquence and to guide the councils of our nation with their wisdom. Such being the case, we hazard little in saying that the present number will be as exten-

ively circulated as any of its predecessors; for in it we find a full and satisfactory account of the life of one whose name has long been first upon the roll of fame. The claims of other men are open to dispute. The soldier may hesitate between Cæsar and Napoleon, while the votary of literature deems it sacrilege to name either in a breath with Milton, Locke, or Shakspeare, but he too would hesitate to which of that glorious band he should yield the preference. Mention the name of *Newton*, and each at once acknowledges his preeminence and bows the head in reverence of his genius. He is one whom all agree to venerate, for the benefits he has conferred upon his race, are so unmingled with aught of a countervailing tendency, that all must unite in regarding him as a benefactor.

In the present volume we trace this illustrious character from the cradle to the grave. We find him in early boyhood evincing his taste for practical mechanics in the construction of ingenious toys; and in his windmills, his sundials, his locomotive carriages and water clocks, we perceive the dawning of that restless and inquiring mind, which afterwards discovered and investigated the mechanical laws that regulate the motions of the universe. We see him in youth advancing step by step, in the laborious acquisition of knowledge, and laying stone on stone, the sure foundation of his future usefulness, till in his twenty-seventh year we find him in the mathematical chair of the university. We have an able account of his theory of colors and of his successive discoveries in optics and the properties of light, drawn up by Dr. Brewster, himself one of the most learned philosophers in Europe and especially conversant with this department of science; we are also presented with an abstract of his astronomical discoveries, together with a sketch of the history of astronomy previous to his time, including the immortal labors of COPERNICUS, TYCHO BRAHE, KEPLER and GALILEO.

We now come to the glorious discovery of the law of gravity and the cause of the planetary motions; and here we will use the words of his eloquent biographer. "In the progress of the calculation, he saw that the result which he had formerly expected was likely to be produced, and he was thrown into such a state of nervous irritability that he was unable to carry on the calculation.\* In this state of mind he entrusted it to one of his friends; and he had the high satisfaction of finding his former views amply realized. The influence of such a result upon such a mind may be more easily conceived than described. The whole material universe was spread out before him; the Sun with all his attendant planets; the planets with all their satellites; the comets wheeling in every direction in their eccentric orbits; and the systems of the fixed stars stretching to the remotest limits of space: all the varied and complicated movements of the heavens, in short, must have been presented to his mind, as the necessary result of the law which he had established." We will conclude this notice with one more extract from the work before us. "If the conduct and opinions of men of ordinary talent are recorded for our instruction,

\* See the Monthly Repository, vol. 2, page 226.

how interesting must it be to follow the most exalted genius through the incidents of common life; to mark the steps by which he attained his lofty preeminence; to see how he performs the functions of the social and the domestic compact; how he exercises his lofty powers of invention and discovery; how he comforts himself in the arena of intellectual strife; and in what sentiments and with what aspirations he quits the world he has adorned.

In almost all these bearings, the life and writings of Sir Isaac Newton abound with the richest counsels. Here the philosopher will learn the art by which alone he can acquire an immortal name. The moralist will trace the lineaments of a character adjusted to all the symmetry of which our imperfect nature is susceptible; and the CHRISTIAN will contemplate with delight, the high priest of science, quitting the study of the material universe, the scene of his intellectual triumphs, to investigate with humility and patience, the mysteries of his faith."

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## POETRY & MUSIC.

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Written for the Monthly Repository and Library of Entertaining Knowledge,  
BY MRS. LYDIA H. SIGOURNEY.

"MOURN FOR THE LIVING, AND NOT FOR THE DEAD."

*Hebrew Dirge.*

I saw an infant, marble cold  
Borne from the pillowing breast,  
And in the shroud's embracing fold  
Laid down to dreamless rest;  
And mov'd with bitterness I sigh'd,  
Not for the babe that slept,  
But for the mother at its side,  
Whose soul in anguish wept.

They bare a coffin to its place,  
I ask'd them, who was there?  
And they replied "a form of grace,  
The fairest of the fair."  
But for that blest one do ye moan  
Whose angel-wing is spread?  
No! for the lover pale and lone,  
His heart is with the dead.

I wander'd to a new made grave,  
And there a matron lay,  
The love of Him who died to save  
Had been her spirit's stay,  
Yet sobs burst forth of grieving pain,  
Wail ye for her who died?  
No! for that timid, infant train  
Who roam without a guide.

I murmur not for those who die,  
Who rise to glory's sphere,  
I deem the tenants of the sky,  
Need not our mortal tear,

Our wo seems arrogant and vain,  
Doth it not move their scorn?  
Like the poor slave beneath his chain  
Pitying the princely born.

We live to meet a thousand foes,  
We shrink with bleeding breast,  
Why should we weakly mourn for those  
Who dwell in perfect rest?  
Bound for a few, sad, fleeting years  
A thorn-clad path to tread,  
Oh! for the living, spare those tears  
You lavish o'er the dead.

HARTFORD, Feb. 21, 1832.

—◆—  
TIME'S SONG.—BY MRS. HEMANS.

O'er the level plain where mountains  
Greet me as I go,  
O'er the desert waste where fountains  
At my bidding flow,  
On the boundless beam by day,  
On the cloud by night,  
I am rushing hence away!  
Who will chain my flight?

War his weary watch was keeping;  
I have crush'd his spear;  
Grief within her bower weeping;  
I have dried her tear;  
Pleasure caught a minute's hold—  
Then I hurried by,  
Leaving all her banquet cold,  
And her goblet dry.

Power had won a throne of glory—  
Where is now his fame?  
Genius said, "I live in story,"  
Who hath heard his fame?  
Love beneath a myrtle bough,  
Whisper'd—"Why so fast?"  
And the roses on his brow  
Withered as I pass'd.

I have heard the heifer lowing  
O'er the wild wave's bed.  
I have seen the billow flowing  
Where the cattle fed;  
Where began my wanderings?  
Memory will not say;  
Where will rest my weary wings?  
Science turns away.



## THE USE OF TEARS.

Be not thy tears too harshly chid,  
Repine not at the rising sigh;  
Who, if they might, would always bid  
The breast be still, the cheek be dry?

How little of ourselves we know  
Before a grief the heart has felt;  
The lesson that we learn of woe  
May brace the mind as well as melt.

The energies too stern for mirth,  
The reach of thought, the strength of will,  
'Mid cloud and tempest have their birth,  
Through blight and blast their course fulfil.

Love's perfect triumph never crown'd  
The hope unchequered by a pang;  
The gaudiest wreath with thorns are bound,  
And Sappho wept before she sang.

Tears at each pure emotion flow—  
They wait on Pity's gentle claim,—  
On Admiration's fervid glow,—  
On Piety's seraphic flame.

'Tis only when it mourns and fears  
The loaded spirit feels forgiven;  
And through the mist of falling tears  
We catch the clearest glimpse of Heaven.

## THE DISEMBODIED SPIRIT.

FROM THE SPANISH OF HERNANDO DE HERREERA.

Pure spirit! that within a form of clay,  
Once veiled the brightness of thy native sky;  
In dreamless slumber sealed thy burning eye,  
Nor heavenward sought to wing thy flight away!  
He, that chastised thee, did at length unclose  
Thy prison doors, and gave thee sweet release—  
Unloos'd the mortal coil, eternal peace  
Received thee to its stillness and repose.  
Look down once more from thy celestial dwelling  
Help me to rise and be immortal there,—  
An earthly vapor melting into air—  
For my whole soul, with secret ardor swelling,  
From earth's dark mansion struggles to be free,  
And longs to soar away, and be at rest with Thee.

(Published by request.)

MUHLENBERG. 11s.

P. K. Moran

I would not live away: I ask not to stay Where storm after  
storm rises dark o'er the way; The few lurid mornings that dawn on us  
here, Are enough for life's woes, full enough for its cheer.

## - I WOULD NOT LIVE AWAY.

I would not live away: I ask not to stay,  
Where storm after storm rises dark o'er the way;  
The few lurid mornings that dawn on us here,  
Are enough for life's woes, full enough for its cheer

I would not live away, thus fetter'd by sin  
Temptation without, and corruption within;  
E'en the rapture of pardon is mingled with fears,  
And the cup of thanksgiving with penitent tears.

I would not live away; no—welcome the tomb,  
Since Jesus hath lain there, I dread not its gloom:  
There, sweet be my rest, till he bid me arise  
To hail him in triumph descending the skies.

Who, who would live away, away from his God;  
Away from yon heaven, that blissful abode,  
Where the rivers of pleasure flow o'er the bright plains,  
And the noontide of glory eternally reigns:

Where the saints of all ages in harmony meet,  
Their Saviour and brethren, transported to greet;  
While the anthems of rapture unceasingly roll,  
And the smile of the Lord is the feast of the soul!





VIEW IN TAHAA.